

M 1917

Barn - Group I

Sept. 1, 1970

Must Remain in
Transcription Room

Mr. Nyland: Now I can actually count all of you, only I don't have my glasses. But maybe you can see me better and maybe, because of that, hear me better.

There is an unending flow of tapes I get now. Answers, most of the time, also from other places that I'm interested in, and it's interesting to think what is actually, at the present time, in motion.

It's almost at the point where you could say, allowing for the time differences, that someone, somewhere is talking about Gurdjieff. It probably is not too much even to imagine that.

Some of you may remember that after Gurdjieff died, about twelve of us, ^{CAPS} undertook to read All and Everything twenty-four hours until the end or, rather, until forty days. So we had assigned to different people periods of two hours: twelve to 2:00 at midnight, 2:00 to 4:00, 4:00 to 6:00, and it was a most interesting thought, that at any one time during that ^{CAPS} period someone was reading All and Everything, if possible continuously.

It is really the way it ought to be when Work can become sufficiently known. The danger is always that it gets sloughed off and diluted, and that in the place of real Work there comes an organization, and the more there is an organization, the deader the people are. Finally, there is no life in the members. There is only "life", so-called, in an organization with a little bit of an office taking care of tapes and books. One sees this every once in awhile and one is impressed by the fact how wrong

it has gone and what all the palaver is that exists about committees, when people are supposed to do things and always leave it to someone else.

It's a difficult problem: how to continue life. It used to be from father to son, or from teacher to pupil. And then, it was necessary, as you know, with the one example we do know about, Ashiata Shiemash, but also the example of Jesus Christ, with twelve apostles, not one, all having different functions, perhaps in accordance with the Zodiac.

To be able to continue to live and during one's lifetime to create a different kind of a form in which LIFE then continues to exist. So that, together with procreation, creation continues to exist. So that those who Work and who can believe at that time that maybe their life can continue, that they continue also in Work and that during their life-time and the different people who become interested, and you might consider them as newcomers gradually becoming sufficiently interested also to Work, that then it spreads much more than just a group living on Earth indicates. That would be most interesting to try to see the dissemination of Work not only on the Earth. How far one will get with that idea, even to think about it and how much will be accomplished, no one really will know. There are two reasons for it: one is that you have not enough contact; the second reason is that when there would be a contact it would be quite different from what we imagine.

When one talks about emotional language, when one talks about a Kesdjanian Body being lighter in density and a Soul Body even lighter than that, when we in Work talk about the necessity of seeing LIFE and trying to separate it from a form, that gradually when such a distinction can take place and the accent is placed ~~and the accent is placed~~ on LIFE, that then that life will take on in the following, I call it now, a generation on a different level, also will take on a form but we are not familiar with that form and whenever we think about

Spiritual World we always endow it with forms like we are. That's why we don't know enough about it. We create for ourselves a certain image of how it ought to be in a Spiritual World and, in all probability, it is just the the opposite. And many times that that what is our image is a result of that what we now think it to be or it should be, and it may turn out to be quite different from what we now imagine such spiritual entities to be. For that reason it is so necessary to understand the necessity of a separation of LIFE from the form and that gradually this form, although it is transparent, still as a form has given the expression in the manifestations of Life, and that by first trying to see what is LIFE without the form, that then it is necessary to see Life in a different form because that is the only way by which one can gradually equip oneself to the next--to the next level of Being. And the interesting part is to try to consider that in thinking what is it that we will keep as a form of a certain kind belonging to a ^AKesjanian ^Aexistence, so that when life then is in that state, the form is in connection with the quality of that Life then manifesting at that place very much the same as now Life is manifested because of the form belonging to Earth.

I think several times we have to consider these questions, particularly when you want to explain what is Work, so that you don't get stuck simply on the description and the continued description of how a Man should be. That even the idea of Harmony, or a Harmonious Man, is really quite different from what you imagine.

Every once in awhile when one talks about unity of centers, can you understand that? Really? You have a little bit of an idea when one says I want to combine my centers into a certain kind of oneness or like an entity, partly because it is symbolic. If one strives in the Law of Seven to realize what is the Law of Three, and if one in the Law of Three tries to realize what is ^AOne, it is of course logical to think about

the three Centers representing three different kinds of parts of a person, that then the unity could be achieved by putting the three together and making them function as if they all are one in one aim..But what is there of us that actually could be joined? And it is never a fusion until a certain possibility exists in which each of the centers have become full-grown, because then when they are at the end of their lives, as it were, and then they wish to fuse, there is nothing else that could happen to them than the fusion process, because in the process of becoming ^a Kesdjanian and Soul Body, there is already the necessity of gradually learning to be together and work together and to join each other in efforts which have then a common aim. That common aim is Oneness. But when one talks about a Harmonious Man, there is still something else because this harmony has to do with the condition of a man, how he is, and the harmony is indicated by his state of equilibrium. Sometimes I call it Peace, sometimes 'at ease with oneself'. And when we try this in ordinary life with the way we are, in which the physical body predominates and the emotional is not much developed and the intellect just about starting, what kind of TriUnity could actually be there? Even if the quality of each center is different and even if there, and exactly because there is a difference ~~of~~ ¹⁵ in velocity of functioning, how can they become harmonious? You see what has to be taught first, ¹⁵ if where there is still the possibility of union, or equality in purpose and aim, when there is what is as yet not in existence but could be, and then one looks at the fulfillment for an Emotional body and the possibility of the development of a Soul because that then is 'virgin field', and then in the process of that kind of development, gradually there can be a certain understanding between them. So that when, finally, a Kesdjanian body has reached

its end and the Soul body has been built up sufficiently you might say, to become permanent, that then at such a time, in having Worked together, there is already a Unity, and it is this beginning of the fusion which indicates the direction in which a Harmonious Man should try to Work. And having in mind constantly what is really harmony, that is, expressed for our mind at the present time in that way, because we don't understand complete equilibrium. We understand forces. We gradually get a little bit familiar with what is meant by ~~fat~~ neutralizing force. We know what is the influence of a force on oneself. We know about Positive and Negative affecting us in a certain way, but more or less opposite or at least, not in the same direction. And we gradually start to understand the neutralizing force as something that takes place within oneself. But what is it really that starts to take place within? When one says the creation of 'I', And that 'I' then starts to function particularly after it has grown up and is mature, that then it could be endowed with a variety of properties which would be helpful for this particular fusion process, and that gradually in Participation with a present--at the present time our unconscious intellectual state, and development of an emotional intensity which includes more than oneself, That then because of that gradually there will be a more (--) unit and a unity in performance between those two because they are still, as I say, potential. And that because of this kind of an attempt, there is already a beginning for an equilibrium which is expressed between a Consciousness and a Conscience. But, of course, both are not as yet in the same kind of a condition that they could fuse. Because intellectual, the Conscious part, starts at the very beginning of its own development as DO. That what is Conscience uses what already exists as feeling and the deepening of the feeling and in becoming

emotion and the inclusion in an emotional state of more than oneself is of course a good indication, but also there is something that this Emotional body as Kesdjan still has to carry with it which is the ordinary DO-RE-MI of that octave. Whereas Consciousness can be entirely free, because the beginning of the DO simply means that there is a possibility of a development in an entirely different direction from the unconscious state where now DO starts to function intellectually, more or less.

What is really meant by the neutralizing force is that because of this 'I' now in the first place having dealings with a development of a Consciousness, and parallel to that starts to affect by benevolence and the presence by forming conditions in which an--intuition becomes more and more sensitive to a person, that then there is already a semblance of a little bit of harmony between a couple of notes, but still the total chord which has to be struck at the end of one's life is still cacophonical, because it includes the body and the body has not been taught and the body is still predominating in many ways, even if Consciousness and Conscience starts, and the question then of equilibrium belongs very much to the level of one's Being, where one lives on Earth.

You see, the realization of what is meant by 'I', what is really the aim for a man when he says "I wish to create an 'I'." When one starts to talk about the possibility of evolution for a man and then sees as an aim for a man on Earth the development into three bodies full-grown, I said a little while ago, that the Intellectual body requires a certain part which becomes permanent because the fusion process already will start with that what is permanent of the SOL-LA-SI of the Soul body. So it is not necessary to come to the SI-DO

of that Intellect in order to have a full-grown Intellectual body. But when it starts to develop, that what then has to be born, as it were, if it is a matter of creation, must have something preceding that as a conceiving. And it is this conceiving we talk about really. We really do not as yet, and we cannot as yet talk about 'I'. We use the words glibly and one says "I wish to create an 'I'". One also describes certain moments in which there is quite definitely something separate from oneself. But the reason why it sometimes does not happen that way with many people, the reason why, in Work, there are so many disappointments, that people who are honestly tri--striving and trying to create, do not have the experience of this kind of a flash of a moment in which none of the three centers unconsciously are functioning, is simply that the period of gestation between the moment of conception and the moment of birth is a long nine month period in which 'month' has no meaning whatsoever. It is divided into nine parts. And what takes place during this period of pregnancy is simply that gradually certain things become formed.

The moment of conception regarding Work is when one is in touch and in contact with the ideas and they seem to take hold. Now, that does not mean that when they do take hold, that there will be an 'I' after quite some time. Because we know many times about 'false pregnancies.' We also know about miscarriages. So that even if, in the beginning, I say to myself: this means for me a new kind of life and it gives an answer to a variety of questions because I have been thinking and thinking and all of a sudden there is between my mind and my feeling a moment of conception. That does not mean immediately that that as a cell will ultimately grow out and be born. One hopes so. And, in the beginning quite definitely, one is interested in trying to feed this little

child. One feeds it by making contact more and more with what is meant by Work and to become clear. One feeds it of course, also by the constant wish for its development, but it does not mean that that what I wish is converted, surely not immediately, but only at certain times, in something that becomes like the semblance of an 'I' which I for the time being assume that it exists somewhere, when perhaps this 'as if' period I've talked about before and which as I've mentioned I do not like to have talked about for newcomers. But this gradually becoming a group in which you must know the real truth. So that you are not fooled, so then you can look for certain things which are logically wrong and wrong in one's development, and that gradually you have to understand why such things also must be gone through, because unless you understand the positive and the negative, there will never be a neutralizing force.

So, for that reason, I talk about this gestation period, and never mind how long it takes because it is many years sometimes before an 'I' is born, and I leave out now even the development of an 'I' into a full-grown Intellectual body with a little bit sent towards a Kestjanian body and a little bit sent to the loosening up of the SI-DE--SI-DO of the Physical body. I now talk about the gestation period in which one reads, in which one goes to meetings, in which there are discussions, in which there are questions, in which there are comparisons with all kinds of other ideas of this world having to do with inner life in which one becomes acquainted with different viewpoints with different ways of how to reach Nirvana, or God, or a concept of Infinity, so that gradually this baby of the interest of Gurdjieff is fed in the right way that it can develop normally.

That is why this period of gestation is so important. The first three months of such a period are terrible, because each person wants to have that baby in his own way and there is such a chance that there is a miscarriage during that period because one wants to adhere to one's own interpretation of that what you already know and think and what you believe you feel and then interpret that whatever it is you call an experience, as if it has anything to do with being pregnant with 'I'. But it is simply the arousing gradually, because of one's interest of such possibility of conception, that one then sees the necessity that something ought to be done with one's inner life. It is not guarantee at all that that what one then tries is right, and that is why it is necessary to have groups and to talk about it. That ^{there is as a} is why it is absolutely essential ~~(there at there is a?)~~ relationship between some people who you can call teachers or helpers and those who want to know in order to guide them like a doctor guides a woman who will be- who will-- who is pregnant and will give birth, what to do and what to eat, and how to take care of herself, and particularly in the first period when everything is so tender, that then one must know what to avoid.

These are the difficulties and the problems that are facing anyone wanting to advise about Work. That is why it is so necessary for a nucleus to understand each other so that there is no mistake made of prescriptions of one saying one thing and the other saying something else. That is why I feel it is so absolutely essential that such a nucleus talks about Work among themselves. I don't think it is done as yet. It's only at a meeting when they get together and afterwards, you might say, when everything has happened already, then there is a little bit of a discussion. And they are quite right. I have no particular

fault to find with them, because I understand the differences of opinions, different ways of interpreting, different ways of wanting to say it - all, for me, is gestation. I cannot blame anyone for not having an 'I', because it is such a long time that is needed, and cooperation will take time. So it cannot really be expected, but one must look forward to the possibility that it could actually start to exist. And that is why an aftermeeting is so useful and why it is so ^{Ad 2} completely un-useful when one ~~pickers~~, when one talks a little bit too long about nonsense, starts to talk a little bit about the meaning of a little bit of a word, really unnecessary, like last night at the aftermeeting. What is meant by the word 'artificial.' But perhaps the better word would (a) be ^{new para?} unnatural. But one says it and finished. No further talk about it. / The question of how long should I explain something to someone who asked a question: is there a rule for it? If I answer, I look at a person. I want to get somewhere with my answer. I want to, if possible, convince, or at least, I want to stimulate. I want to see an expression, if I can, on their face, and an agreement. And I would almost say, I have a right until I finally can find that kind of a tone which is necessary so that the other person keeps having trust in me. When I sit in front of a group, my problem is "Do you trust me?" If you lose confidence in whatever I say, if you cannot agree, it's a different matter. Confidence is a matter of your feeling. And if that isn't there, I cannot reach anything. And I'm allowed to talk in order to see that such a relationship can be established. Why is it right? Because, if I talk about Work, it is of general importance to the whole group. It does not matter if I repeat a little bit and say a few things again that I have said. Maybe I wanted to say it again. Maybe this time I want

to say it in a different kind of a voice. Maybe I, in the second time can emphasize it in such a way that (an) emotion comes out, because that is what I count on. I don't count on my words. They're just incidental to my feeling. When I wish to express something to someone, I want to make sure that I--that he understands me, that he knows I've understood his question, that when he has said something in a certain way, that I can go along with his feeling in wanting to express something that he didn't know, but he said it in such a way, perhaps stupidly, but with feeling because he wants to know it. He may not be able to find the right kind of a word, but that is not my concern. The relationship of confidence is based on emotion, and that is far more important than my knowledge, even, I would say, the exactness.

Of course, I insist on being correct. But when I would have to choose, I prefer Life instead of a little semblance of life in my intellect. I hope you understand this very well, because I don't want to be misunderstood. I value a mind, but, for me, an emotional state, and particularly one's heart, is of such importance, that a mind cannot even reach it. Why?

It's the same reason I said a little while ago my ^Kesdjanian body is already on its way. It may be called feeling, but it is already half of that octave in existence and I have something to Work with, and all I need is to open it so that many other forms of Life can enter into my circle, so that then my feeling can become emotional, almost without any doubt emotional, and only when I include God, then it becomes impartial. But with my ordinary mind, I have just formulations and a few words. And that is why I want to listen with my ears to hear what is there besides a word. I want to hear the tone, I want to know where it comes from. I want to know when a person struggles, and I can distinguish between

that kind of a depth and superficiality.

When I wish to answer surface questions, not much time is needed. It's just a matter of hitting it at the right moment and then it is killed. But the other things are important because they are signs of life, and that, I think, one has to pay attention to. And honestly, it may take a little while. I may not be able even to formulate, in the beginning. I may even have hesitancy in saying certain things to someone when I realize I become responsible for it, because I may set in motion certain things that makes out of the conception the possibility of birth. Do I wish a little monster? Or do I wish a normal child to be born? Because all during that period of gestation the influences from the outside world affect the mother who carries the child. When I am pregnant with an idea, so that 'I' could become a reality, I am influenced by a variety of different things, and they all will have an effect on the formation of that concept of 'I' with which, when it is born, I will have to deal with, and which then I will have to educate.

Why do I talk about food? And giving food a little bit of salt to make it palatable for my pregnancy? Don't you understand why I want to feed myself with the kind of things that I value for my 'I'? It is not just anything!! It's almost, I would say, the one conception in my life that really counts, because the rest remains on the Earth. This is the only way by which there is a possibility of a continuation of my life, if my 'I' remains my 'I' influenced by all kind of surroundings and people and whatever there is talked about, particularly when one talks about Work, when one talks about certain tasks,

about certain things that ought to be done.

One must be in fear and trepidation when one wants to talk about something that's going to affect someone in their inner life. It is not that easy even to publish a book and hope for the best. It is so necessary in a group to understand that a group is dependent on the influences of other people on each other and particularly in talking about Work and, if one wishes, to describe one (s) experiences in accordance with the truth and honesty. Never to pretend and never to be hypocritical. To be sincere in that sense, this is the problem that is ahead of us. We are starting, st--just about starting with the concept. I watch for this kind of growth, of course, to see what are the potentialities gradually developing, first a little embryo, and it is embryonic in its functions, and gradually it starts to take shape. Gradually, it is known, because it moves. This is a moment for oneself in which there is a realization of Life in Objectivity. One has such times during pregnancy, that there is a conviction, this Gardjieff and this man's ^{ideas} ideas, this what has been given has a meaning for me. It is the beginning of a commitment. It is not commitment yet. The commitment is when I hear the first cry of this 'I', then requiring attention and the realization: I am the creator of that. So much after that has to happen because, I say, this little 'I' when born does not create an equilibrium. It gives me peace, that is true. It gives me after labor, a certain satisfaction that now it's my task. Before that, it was a little bit the task of those who taught and who helped me during my pregnancy of 'I' really to create conditions so that ~~it~~ it could be born, not prematurely, not too late either. That is has received enough food with enough salt so that I have been able to continue to eat and gradually, spiritually, I could see it grow, and then, when it is born,

then the task what to do and how to continue, because then the 'I' has a place, something has to be fulfilled. I have to sacrifice several times for the sake of 'I'. This is what I'm talking about.

When I ~~am~~^{am}--am a member of a nucleus, I have to sacrifice a little bit every once in a while in order to get along with my other members. I have to take sometimes a back seat. Sometimes I have to allow someone else to talk. Sometimes I have to eat my pride. Sometimes it's necessary that I want to really make sure: did I understand you to say such-and-such? Can we talk about it? What is it really that you feel? Because my experience is really a little different, or I have a different word for it. And maybe the concept between the two of us is not entirely understood. This is Work together. This is the necessity, not only for the nucleus, it is the necessity for each person who wants the potentiality of an 'I' and to endow the potentiality with a possibility of growth in gestation to be born at the proper time, wishing then the responsibility for 'I' and its further bringing up. That the state of equilibrium is there as a moment for oneself, such realization that from now on there are two lives, to take care of.

That one must know that that what is small requires, of course, very special attention. And not having any knowledge about inner life, I do not know how to continue in creating conditions. I have created something that now requires something else to be created. Don't let certain things simply go because once you had an--an important experience of a moment of existing Objectively. Because this task is now what to make out of this personality. How to make the different centers grow up. How to change my equilibrium. How to achieve a balance at a higher level. (all right, John.) (Turning of cass.)

At the time when I give my "I" a name I become responsible in the eyes of the world. It is necessary then for me not to be afraid any more. I would almost say I would take a pride in having created an "I". And I would like my friends to know that there is something of that kind existing which came from me and which is now seeing the light of the world and my surrounding. I want my friends to know that I have an aim. I want them to know that time and energy ~~will~~ will be spent from my commitment to educate my "I". I do not wish to have a fear anymore. That is why I give this "I" my name so that even in the (sight) of the law I am on the right side, that I have nothing to fear about having brought forth this "I" in my life, that no one can say, "look, its illegitimate". I want this what I call my "I" now to grow. I want to find out how to send it to school, how to prepare it, how to give it food to make it grow, straight, honest. You see, it's interesting that one assumes that this "I" already is full-grown and can help you. It cannot! That even the period of gestation is a long one, the period of education is even longer. And when an "I" is mature enough, as we say, to take the next step in the development of my consciousness, then it can come down to Earth and participate in my Personality. It's a long time. But it does not mean that I forget ~~it~~, or that every once in awhile I make an attempt, and I try, and, perhaps, with certain results, which ~~in~~ when there is Awakeness in my "I", can actually be helpful for the further growth. There are no objections to experiment a little bit already before the Participation process has been finished. There is no objection to find out a little bit about Simultaneity, when I know that I am not as yet 100% Impartial. I cannot help that because it belongs to the triangle, and the triad is important for me to keep it moving, and,

of course, in its movement, sometimes one angle, one corner, sometimes another is in front of my attention. So, of course, it's logical, but I know where I am. I know constantly what I still have as a personality. I can see my body; I can feel it, touch it, I know it. It is there. My feeling, I know something because it is expressed in some way. My mind, alright! It functions quite nicely. But *Shall we start with the mind?* what is the task? The mind, I say, should become totally conscious. What does it ~~mean~~ mean? That from this little part where now the "I" resides, small as it is and unused to the surrounding of unconsciousness because it is free, when it was born, it was born in that condition. It was born uninhibited. It was born as ~~essence~~ and now it is surrounded, and you remember how often I've said the enemy, the neighbors, the suburban community, the introduction of all kind of other little things including the Devil. Of telling the others that this little "I" is an upstart, and don't associate with it, because it is dangerous. You know, sometimes, the Devil will say that the little "I" is communistic, and it might overthrow the hierarchy of the brain. You understand what is difficulty for the brain? To ~~that it's a little bit on the wrong road, to admit~~ admit that there is another way by having a memory which then contains facts which are absolute and no other. That all the different associations which are now running around in my brain and constantly from one side to the other affecting me. That they really should stop functioning that way, and they should be put out of business. Because something else of more value, which I call sometimes a higher rate of vibrations, sometimes real consciousness, in the sense that that kind of an intellectual observation process gives me pure intellect and results and data. That that kind of a fight, in the beginning, gradually should become peaceful. That then gradually, because this little "I" manufactures mousetraps. That the rest of the brain will come to the door and

and knowk on it and ask, "Tell me the secret, how can you, little "I", be in Peace? How can you be in equilibrium? How is it possible for you, in the midst of all the tumultuous changing and the chaotic conditions of the brain, with all kind of thoughts, how can you retain yourself?"

That's the first problem. ^(period) It's the problem of the intellectual center. I've considered it sometimes like yeast, which spreads and then affects the rest, of course, and changes it, because yeast is a medium to change one chemical structure into another.

What is it with my Heart? The difficulty is to make a road between the solar plexus and my heart. You see, it is not as contained as my brain is, and in the brain, I work--I work with material which is all mental, so there is a certain understanding possible, but my heart is not at all used to function in the way I would like it to function, and my solar plexus is just turning around one way or the other, because it fulfills its ordinary function of the introduction of certain kind of food in my chest. Now I want a road, a road between my solar plexus and my heart. Who will do it? Who will be the engineer? You see, I'm up against that a little bit. I say it's my Conscience and I know my Conscience will be able to tell how to make the road. It's difficult because it is quite unusual to have a road there in the physical body. And the objections are just the same, because the ~~cell~~ cells that are in the way, my lungs a little bit, They have to be taught that part of my breathing should now do something to the air and retain from the air that what we call "noble elements". I've talked about that several times. What are they? As elements, they are complete, with a nucleus and a ring, and the ring is filled, that is, all the places are occupied. Because of that they are chemically inert. Actually, for a long time they were inert. They know a little bit more about

them now, so some compounds can be made with Argon and with Helium and----Krypton, and so forth. But in general it is still true, they were called Noble. They had a function. And this air contains, besides oxygen and nitrogen, certain minimum quantities of such, we call them gases, simply. They have to be extracted by the lungs. They will form gradually the material out of which the road will be built. My Conscience will be there to engineer, to tell where to go around the mountain, where to overbridge a river, where to go in general where the soil ~~wise~~ will allow. Where is the direction of one's heart? It requires sometimes calculations. There is no compass really. Even if I say Magnetic Center and I talked about magnetic pole within oneself. I do believe there is something very close to one's heart that is like the pole attracting a Magnetic Center which, for that purpose, has actually moved. How will I say this now? During the period of gestation, my Magnetic Center has been touched every once in a while, because in coming in contact with the ideas of Gurdjieff, every once in a while it has become so apparent that there is truth in them and that apparently there is such relationship between the different facts that it has opened up new avenues and new insight. It is this insight during the period of gestation that has made my Magnetic Center divide into two cells. One cell is destined to become the main cell for my Kesdjanian body. The other cell will become the main cell for my Soul. And if is that kind of process on which I then base that the compass will indicate the direction of my heart. Not entirely. What is the difference between the magnetic pole near my heart and my heart itself?

That is a legominism. That is the meaning of knowing in what direction I must go. At the same time to introduce the different ways as "otherwises" to reach my heart.

You see, this is my Conscience that will allow me this kind of wisdom. But, for that reason, it is so difficult to change my solar plexus into the functioning of my heart, because what is necessary? You see, not only the ~~road~~, all the different belongings, from my solar plexus, I start carrying them, that is the road when once a little bit completed and it is open you might say for the public. I carry with me my feelings. And there are different "toll booths" on that road, and every once in a while I have to show like a customs officer looking at my baggage and telling me, "You can't take that. It's not right, it will not be allowed. You have to leave it here. There is a law against it". You say, "What kind of law?" "Don't you know? It is the law of Selfishness. That is not allowed". The next toll booth talks about the law of Vanity. The next one talks about the law of Self-Conceit. There are many toll-booths on that road and every once in a while one has to lose a little baggage. There is also on that same road, towards the end, something else. It is like a reservoir which has been made in order to give the indication of the difference between Magnetic Center and one's heart. That is the reservoir. It is like water. One goes across it and it is filled with God. God, for a person, becomes unselfishness, becomes the wish to lose his life, becomes the wish to have in his heart enter all lives of all man(men?), if he can. But you see how far away again that kind of an aim is. It will not be reached. Not that easily. One can not become, surely not overnight, but al---already for a very long time. One needs help. You see, in order to sail across to one's Heart, one needs the assistance of one's "I". The "I" having been busy with the conversion of intellectual vibrations, is now ready to divide itself and part of it will now help to really put on the finishing touches for that what is the beginning of a Kesdjanian Body. It enters as Sol because it has that quality.

From then on, two centers will function simultaneously. They become the replica of that what is needed, and a man in considering his Consciousness and his Conscience will understand the potential unity between them and gradually there will be actual Unity of such two centers.

When they are no--when there is no friction anymore between them, the realization of the ~~in~~completeness of a man becomes apparent, because when there is no friction, there is no further desire to change one's equilibrium to a higher level, and it is quite necessary to change it, because the equilibrium as it still exists is bound to the Earth, and is bound to the body. The equilibrium for a man takes place on the line between ~~Un~~conscious and Conscious areas, and it moves back and forth between the "Dō" and the "Fū" and the "Si-Do". And in order to find what is needed for the two which already are in agreement, that what could oppose one or the other or that what finally will end up by not opposing either, is the physical body. This, one calls one's Will. The Will is situated in the Si-Do of the physical body. It is necessary that this Si-Do is loosened up so completely that there is a freedom to go from Si to Do, and return. Because, even if one dies on Earth, one can return to Earth as long as one remains alive on Earth. And it is this concept of Si-Do that gradually becomes clear. To be able to hold on and to let go. To be able to possess without desire. To have insight without wish for activity. To have knowledge and Conscience be expressed in the direction of that what one's Conscience indicated as the result of that what is then needed in the relationship between the three; that then each gets its own function, that is the Will of a man. The Will of a man indicates where ~~ther~~-the different centers belong when they grow up. The Will of a man executes what are the orders from each, and because of its freedom from the Earth, is able to tell a Conscience that it is a Conscience and that it only will serve the Conscience when

the order comes from there. And that it will serve the Consciousness when the Consciousness gives orders to the body. You understand how this then functions. Because the physical body at that time, being freed from itself, understands the Freedom but cannot function until Conscience and Consciousness tell this body to function. What does it mean for the equilibrium shift? It is free now from Si-DO. It is free to go towards Conscience and Consciousness. The more now the Conscience grows, the closer the equilibrium can move along that line towards the Fa. The more Consciousness grows the more the equilibrium can grow towards the DO of intellect. And it is this, you might call-shuttling back and forth which will give the tapestry of ones life.

You understand how weaving takes place? Can you see what at any one time is potential? And what is actual? Do you know what work means? Of the shuttlecock from left to right and returning? Do you see that Work means that that what is the pattern which can be woven and which is now potential becomes actual under the influence of the wish to weave one's life. You see this process. Gradually this equilibrium within oneself becomes more whole and more unified because because the individual parts grow up; the physical body becomes free; Kesdjan becomes Kesdjan as emotional entity; that what is Soul at least has the beginning of a Soul and with the help of Conscience will go over into a permanent state. And it is then that this question of equilibrium is resolved. That is, the equilibrium will, after sometime become one.

The three forces which now make up the equilibrium, that is that what is left, that what is right, and that what is converted within as a result of two forces

acting, makes the product of my life. It makes the product of my intellect into Consciousness. It makes the product of my feeling into emotional state of Kesdjan. It makes the product of my physical body free so that it can die. When now this is complete, that is when it can grow, when this "I" has grown up, has divided, has helped to

give orders to the will of man. When the emotional body is now seated in one's heart, when now there is full-grownness in all 3 bodies, there is a wish. No one knows where that wish comes from. It is as if all of a sudden there is a voice from somewhere and it says, "Don't be dead! Get up and walk! Take up your bed, carry it and start. Because now the march to heaven can begin, the first heaven of man, the heaven for him he can enter through the needle. The needle is the Si-Do of the Soul. He can then realize the necessity of fusion and actually becoming one because all 3 are full-grown, and then there is no disharmony anymore, but that what is struck as a chord from the triangle of the 3 centers now having become 3 bodies is ^(a) ~~and~~ three-unity and consists of a chord in which all 3 notes of a triad are struck together. You see, it is cacophonical from our standpoint. From the standpoint of the Heavenly Spheres it is not. It belongs together and joins and returns to an original Do. But it returns to a 'Do' which is double the vibration rate of the original. That is how it enters into Cosmic Consciousness.

You see how delicate sometimes it is to talk about Work and to make people understand the seriousness and actually, I've called it before, the sanctity. Because we talk, not in religious terms at all; we talk simply about the necessity of seriousness in one's life and to try to ~~give~~ a few indications of what could be the clarity, so that there is no further question about where does Work start or what is Work. You see, I've said it so often before. Work is not Work when it's in your mind. Work is only Work when the totality of "I" is born. Then it can start to work on oneself. But the preparation, the period of pregnancy, belongs to the child. It is so completely indicated that there has to be that child if the period is understood as a necessity for the b--forth^{the} birth of "I." And therefore, the emphasis whenever one speaks about Work is: Don't

forget your Aim! Your aim is not your physical body. Your aim is not your ordinary emotional life. Your aim is not aesthetic qualities and beauty. Your aim is not ability to do this and that and dexterity. Your aim is not to be brilliant among men. Your aim is a simplicity which will give an "I." When one knows how to create, the emphasis of Work is "I." When that is there, even in its first breath, even if, at the moment of such a birth there is still an umbilical cord, ~~It~~ starts to live already because it is in contact with the outside world and all the paraphernalia of pregnancy have disappeared and the one moment when that umbilical chord is cut is the starting point for one's--the air to function on its own. Now, you can quibble about words, and you can say, "When is a child" and you can say "before conception?" Or maybe you can say, "after death?"

There is really no division, but some open their eyes a little easier than others. Some, out of their own wish happen to be there when the name Gurdjieff is mentioned. Some because of a feeling which struck them in an emotional depth in which there was then made room because of their openness for other forms of life, even including life on Earth (for) the forms of animals and plants and other human beings, and perhaps not going, as ~~yet~~, far enough to allow Algamatant and the Archangel Gabriel, and maybe not Saint Peter as yet, and maybe, who knows, when God would enter into that. Who knows this, and it's a good thing one doesn't. One only can conceive of that what is within. That what is the beginning force and that what meets a passivity of a feeling wanting to grow out to become emotional. That what is the force of a positivity which wants to assert itself and, at the same time, admits it needs an "I" to teach it.

I would like you to--to see these kind of things in the proper light. At least the way I see it, and what I consider proper. What I believe is really the truth of what does take place in a man when

he becomes interested in Work, and when then gradually looking at himself and seeing and judging by experiences one after the other, and gradually starting to notice different changes in the physical body. That then he knows that there is the potentiality gradually becoming actual, a reality, and that then (then) what is born, that what is born, that what has to remain alive, that what one cares for, that when one wants to feed and continue to educate, that at such a time, one asks, "Why stop at Archangels? Why not ask the Lord Himself?" If one can have such audacity because of the realization of Life within one, knowing that that Life is eternal, On that basis, I ask God to be my Godfather.

Goodnight.

(end of tape)

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